why hast Thou forsaken me?" Then, with a look of forgiveness, He said: "It is finished," and the end came.

28. **Taken Down From the Cross.**

Length, 130 feet. $14.30.

This is a very effective scene. The opening shows Jesus as He hangs on the cross in death. Mary, the mother of Jesus, and Mary Magdalene, are discovered weeping at the foot of the cross. Joseph of Arimathea and Nicodemus, who have obtained permission to inter the remains, are seen to enter and take down the body of Jesus and carefully wrap it in a white sheet for burial. The rough crown of thorns is taken from the head and the two women kneel and weep as the cortege prepares to depart.

29. **Placing Jesus in the Tomb.**

Length, 100 feet. $11.

At the opening of this scene the tomb is discovered, and immediately there enters Nicodemus, followed by Joseph and the mourning women. The men are carefully carrying the body of our Saviour and as they enter the tomb, Mary, the mother of Jesus, faints and falls into the arms of Mary Magdalene. Joseph and Nicodemus, having placed Him inside the tomb, are seen coming out, and immediately the great stone is rolled before the sepulchre, and, weeping, they depart, leaving Him therein.

30. **The Resurrection.**

Length, 150 feet. $16.50.

The tomb is here seen with the great stone rolled away. Outside are two soldiers who have been guarding the body of Jesus. Near the door stand two angels with outstretched wings, invisible to the guards. Mary Magdalene is seen approaching the tomb. She discovers that the body of Jesus has been carried away and beckons to Peter and John, who come to the tomb, and stand looking therein. The angels disappear and Mary sees Jesus standing by and mistakes Him for the gardener. Christ is recognized and they all fall upon their faces and worship Him.

31. **The Ascension.**

Length, 140 feet. $15.40.

Jesus is here seen leading His disciples out to Mount Olivet, over against Bethany. There He stops. The disciples gather about Him. Every ear is listening, every eye is on Him. Stretching forth His hands, He blesses those whom He has loved until the end, and while He is blessing them He suddenly disappears from the earth, and a cloud receives Him out of their sight. As He disappears there stand beside them two men clothed in white and a loud voice cries: "Amen. Come, Lord Jesus." The entrance into Heaven, as shown in this subject, is remarkably interesting.

**THE PASSION PLAY COMPLETE**

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PRICE, $402.60


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OF

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The services of Prof. Alexis, of Oberammergau, were secured at an enormous outlay, to superintend and prepare the scenes enacted in the Passion Play, and the costumes worn by the different characters were expressly imported by us from all parts of the world in order to make the pictures as true to the Bible description as possible.

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**PASSION PLAY LECTURE BY S. LUBIN**

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**PASSION PLAY LECTURE BY S. LUBIN**

# ...Introduction...

A BRIEF, clear and vivid narrative of the birth, life, sufferings and death of our Lord Jesus Christ is here presented under the title of THE PASSION PLAY, which has not alone proven beneficial to the young in Bible classes, but has served to impress on the minds of all who are interested a better and clearer knowledge of Holy Scripture.

On the map of the world Palestine occupies but a very small space, from Dan to Beersheba being scarcely more than 130 to 140 miles, and only about 20 miles from Dan to Tyre; it is less than 30 miles from the Sea of Galilee to the Bay of Accho, and only about 50 miles from the mouth of the Jordan to the Mediterranean Sea—yet this narrow strip of country surpasses in interest any other portion of the earth.

It is here that Christ was born, where he lived, suffered and died, finally triumphing over the flesh, the world and the devil. In the time of Jesus the Jews were scattered over all the known parts of the world, the number outside of Palestine far exceeding that within it. At this time the Temple of Jerusalem was the centre of their religious life, and they flocked from all quarters annually to take part in the festivities then in vogue.

Herod the Great died shortly after the birth of Christ, and a division of the kingdom took place, Judea falling to the lot of Archelaus, and Galilee to Herod Antipas, a base and incestuous ruler. Pontius Pilate, by whom Jesus was sentenced to death, was the fifth ruler of Judea, who, as representative of the emperor, had unlimited authority over his subjects. Urged by Herodias, the infamous wife of Herod, Herod usurped the title of King of Rome, and about nine years after the crucifixion of Christ, he was banished and finally died in exile.

It had been prophesied by Micah that the Messiah should be born in Bethlehem, and through a pagan monarch this prophecy was fulfilled. Mary, the mother of Jesus, resided in Nazareth, and the birth of the child was near at hand.





The Emperor Cæsar Augustus had ordered a census to be taken throughout his dominions for the purpose of future taxation. As descendants of the family of David, Joseph and Mary were compelled to journey to Bethlehem, the ancient seat of David's family. They found the city overcrowded, and after the tiresome journey of about threescore miles over a rocky road, with Mary seated on the sturdy little ass, and Joseph faithfully leading it, they finally arrived at their destination.

Being unable to find quarters in any of the inns or houses, they were obliged to take up their abode in a common stable, where, during the lonely hours of the night, without female assistance, Mary gave birth to Jesus, the Greater Son of the great David's royal line, and with her own hands wrapped the child in swaddling clothes and laid it beside her in the manger, and the three—Mary, Jesus and Joseph—thus passed the night among cattle and beasts of burden. As had been ordered by the angel to Mary, the child was named Jesus—being the Greek form of the Hebrew "Joshua," meaning Saviour. This was done eight days after birth, a custom at that time among the Jews. About a month later the child was presented at the Temple, and Joseph and Mary returned with Jesus to Bethlehem, where, had not an event occurred to threaten the life of Jesus, it is highly probable that Joseph would have settled there instead of returning to Nazareth.

In order that the beautiful story of the life of Jesus be better understood, and surroundings located, a brief description of Palestine in the time of our Lord will be given and map shown and described.

*The lecturer will now show map of Palestine with Stereopticon slide, pointing out principal cities and points of interest, before showing the first Life Motion Picture, The Annunciation.*

[THIS LECTURE TO BE READ WHEN LIGHTS ARE TURNED ON]

## The Annunciation

One day there appeared to Mary an angel who announced that she had "found favor with God," and that she should give birth to a son, who should be called Jesus.

The angel found Mary seated at a rough table in her home at Nazareth, and said: "He will be great and will be called the Son of the Most High." Mary slowly raised her head as the angel continued: "*The Lord will give unto him the throne of his father David.*" Thus speaking, the angel vanished, and Mary believed the words that had been spoken to her.

Some months later a similar announcement was made to Joseph concerning Mary; and the spiritual character of the Messiah's mission was thus stated: "*And she shall bring forth a son, and thou shalt call his name Jesus, for it is he that shall save his people from their sins.*"

Six months prior to this time, the Angel Gabriel had carried a similar message to Zacharias concerning his wife Elizabeth, who bore a son, afterward called John the Baptist.

## Shepherds Watching Their Flocks

Near Bethlehem, in Judea, were many shepherds, whose occupation of guarding sheep was an honored one at this time. Here was the birthplace of the youth David, a thousand years before, where he had watched his flocks. It was at this place also where Benjamin was born and where Rachel died. It was here that Ruth gleaned and won the admiration of the wealthy Boaz, her future husband, and where Naomi lived.

The present name by which Bethlehem is known is *Beit-Lahm*, with a probable population of three thousand souls.

On the eventful night, at the hour of the birth of Jesus, as the shepherds watched their flocks, an angel suddenly appeared at their sides, and all around them there shone a strange and glorious light.

Trembling with fear, they received the sign by which they should recognize the babe and the place where he lay. Hastily they left their flocks and went in quest of the Lamb of God. They visited neither mansion nor inn, but remembering the words of the angel: "*Ye shall find a babe wrapped in swaddling clothes, and lying in a manger,*" they sought only in the stables of Bethlehem.

## The Birth of Jesus

A few months before the birth of Jesus, Mary having learned from the angel that her kinswoman Elizabeth was soon to become a mother, journeyed from Galilee to Judea and spent three months amid the hills south of Jerusalem. Her beautiful hymn found in the first chapter of Luke was composed there during this period.

When she found her way back to Nazareth, it was shortly thereafter necessary to return to the same locality from whence she had come, where, alone, and away from the noise of the world, she gave birth to the divine descendent of David the Mighty and Solomon the Magnificent.





## Flight into Egypt

Hastening as rapidly as she could from the dominions of Herod, with his wife and the child, Joseph reached the land where Abraham fled from Canaan, and where Joseph of old was carried captive because of the jealously of his brothers, and also where the Israelites were in bondage, until led forth by Moses, which land became now the asylum of the infant Saviour. The land of bondage had now become the land of refuge. There were more than a million Jews then in Egypt, and warm hearts welcomed this family from Judea, until called out by God to take the Saviour of Israel back to Canaan, saying: "Arise and take the young child and his mother, and go into the land of Israel, for they are dead that sought the young child's life." But for this divine command, it is possible that Joseph might have remained permanently in Egypt.

## Massacre of the Innocents

Herod the Great was an old and a wicked king. He was as jealous as he was cruel, and having heard that Jesus was born King of the Jews, he immediately adopted means to accomplish the child's death.

The eastern portion of Palestine in the time of our Lord was the home of the purest paganism then known. The birth of such a Jewish potentate would naturally affect Herod, and he sent wise men to Bethlehem that they might seek out the child and bring it to him—apparently for a good purpose, but practically to murder it. The eastern star guided them to the house of Joseph, "and they came unto the house and saw the young child with Mary, his mother, and they fell down and worshiped him."

God then warned them in a dream that they should not return to Herod. Joseph, learning of the intention of Herod, fled into Egypt with Mary and her child, and Herod, balked by his hirelings and not knowing of the flight, ordered that every male child under two years of age within the village of Bethlehem should be slaughtered. While other mothers were wailing over the dead bodies of their children Mary was far away on her journey into Egypt, with the child Jesus in her arms.

## Christ in the Carpenter Shop

Jesus was twelve years of age at this time. One day, Joseph was engaged in his workshop at his trade, that of a carpenter. Mary slowly entered and seated herself in deep meditation, unnoticed by him.

Shortly after, Jesus followed with quick boyish steps, dragging a cross. He laid it at her feet, and kneeling by her side received the tender caresses of his mother, and Joseph turning from his work, raised the child tenderly and kissed him. With a light heart, Mary left the shop, followed by Jesus.

Joseph, with a look toward heaven, ceased his work and shortly after followed the mother and son.

## Baptism of Jesus

On the west of the Dead Sea was then known as the wilderness of Judea.

About the year 26 A.D., a rugged, austere and roughly dressed man appeared in that section as a preacher whose argument was, "*Repent ye, for the kingdom of heaven is at hand.*" This was John, the son of Elizabeth and Zacharias, whose birth, thirty years before, had been announced by the Angel Gabriel, and was known as John the Baptist. This message of John had reached the ear of Jesus in his Galilean home and he hastened to the Jordan to seek baptism. In his sinless nature, there could be no response to the call, "*Repent ye,*" but nevertheless he sought baptism at John's hand. We are led to believe that John did not know who Jesus was when he applied to him for baptism. Though kindred through their mothers, we have no authority that they had ever met before, except as little children before the death of Elizabeth.

When at the baptism, John recognized Christ, the Holy Spirit came down in dove-like form and a voice out of the heavens said: "*This is my beloved Son, in whom I am well pleased.*"

## Death of John the Baptist

While Jesus and the twelve were hastening the work of the kingdom, John the Baptist was imprisoned in the fortress of Machaerus, the victim of the fear of Herod and the spite of Herodias, consequent of the rebuke of John for her incestuous marriage with Herod Antipas. She waited an opportunity to accomplish his death. Herod was one day surrounded by a number of his friends, and at the feast Salome, the beautiful daughter of his wife, danced before him, while he, in a state of intoxication, watched her. In his tipsy generosity, he promised that she should have whatever she should demand. Her mother immediately ordered her to ask for the head of John the Baptist, which savage demand was granted; and if tradition is correct, Herodias seized the bloody trophy and spat upon it, mutilating the tongue and wildly, laughingly exulting at the success of her demand.

## Christ Tempted by the Devil

Three times was Christ tempted by the devil, and each time did he triumph over his adversary. The first was the Bread Temptation, when Satan sneeringly said: "If thou art the Son of God, command that these stones become bread." Jesus answered: "*It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*"

The second temptation was in the Temple, where Satan, in that subtle insinuation, addressed Christ: "If thou art the Son of God, cast thyself down, for it is written, he shall give his angels charge of thee." Jesus with a firm glance at his enemy said: "*Again it is written, Thou shalt not tempt the Lord thy God.*" A second time the daring temper was foiled by the Son of Man.

The third and last time the demon tempted our Saviour was in the







wilderness. It is known as the World Kingdom Temptation, where Satan no longer attempts to create a doubt in the mind of Jesus, but offers him great gain and a greater kingdom. "All these things," said Satan, "will I give thee, if thou wilt fall down and worship me." The sublime duel here ended as Jesus replied: "*Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve.*"

## Disciples Plucking Corn

The disciples were hungry one day, as they passed through the fields of corn, and Jesus, finding them plucking and eating thereof, was rebuked by certain Pharisees who saw the act, because it was on the Sabbath.

According to their absurd laws, the plucking of the ears of corn was equivalent to reaping, and therefore these acts were included in the list of prohibited labor.

When they remonstrated with Jesus, he reminded them that David, in an hour of great need, ate the shewbread contrary to law, and that the priests, though they served in the Temple on the Sabbath, were blameless.

## Christ Calling Zaccheus from the Tree

As Jesus journeyed toward Jericho, and was about entering the city, which was one of his last resting places before reaching Jerusalem, he was followed by great crowds of people. Among the number was a small man named Zaccheus, who, before Jesus reached the vicinity where he was, endeavored to look over the heads of the people, but could not see the Lord and he climbed up a tree. As Christ passed, he turned to Zaccheus and said: "Zaccheus, make haste and come down, for to-day I must abide at thy house."

Zaccheus was chief among the publicans of Jericho, and had become rich by that extortion which was so common with men of his class. The sinful man had no idea that salvation was so nigh or that he even would be noticed by the Great Rabbi. He had asked no grace, but his heart beat with joy as he descended the tree and joined his Lord and Master. He had not found satisfaction with money getting, and though he was hated by the people as a tax gatherer, he declared to Jesus that he would give half of his goods to the poor, and furthermore, where there had been extortion, he would restore fourfold. Jesus declared that salvation had that day come to the house of Zaccheus, "for the Son of Man came to seek and to save that which was lost."

## Christ Feeding the Multitude

The multitudes that followed Jesus having brought with them no provisions for such a journey, as the day advanced, became hungry.

The disciples' store of food consisted of five barley loaves and two fishes. It was impossible to purchase food, and as Christ passed among the multitude, they beseeched that he provide them with something to eat. He said to his disciples: "Make the people sit down." The command was obeyed, and soon upon the green, thick grass the multitude to the number of five thousand were seated. A strange scene and a strange preparation for a feast!

Jesus took the five loaves and blessed them and handed them to his disciples, who distributed them among the five thousand and all did eat and all were filled. And when the feast was over, from the fragments that remained each of the disciples filled a willow basket full.

## Christ Blesses Little Children

When children were brought to Jesus for his blessing his quick sympathy was touched, and when the disciples would have sent the mothers away disappointed he rebuked them with the words: "Suffer little children to come unto me and forbid them not, for such is the kingdom of heaven."

Passing along toward Jericho, Jesus was beset by a multitude of people. They brought him children, from babes in their mothers' arms to those of various ages. Jesus halted by the wayside, and taking them in his arms blessed them, and as he passed along the multitude followed after him.

## Christ Healing the Sick

When Jesus arrived in the region of Decapolis, he was sought out by the multitudes having around them the lame, blind, dumb, maimed, and many otherwise afflicted. They had heard of his great powers and believed that he was indeed a miracle worker. Among the large number of unfortunates was a man who walked with great difficulty by the aid of a crutch, and also one who had not the use of his eyes for many years. Jesus, raising his hands in prayer, commanded the former to cast away his staff, which he did, and walked away as though he had never been maimed. To the latter he stooped to the ground and taking a piece of clay, spat upon it and placing it upon his eyes immediately restored to him his sight.

## Lazarus Raised from the Dead

While Jesus was teaching in Perea, he learned that Lazarus, a man whom he loved, had died in Bethany of Judea. Christ, having journeyed away from Jerusalem because the Jews had sought to stone him, told his disciples that he had had special reason for returning to Bethlehem. He therefore hastened to the house of Martha, where he found a great number of the friends of the family who had come from Jerusalem to mourn with Martha and Mary, the sisters of Lazarus.

On arriving, Jesus commanded that the stone which covered the tomb be removed. Martha expressed the fear that corruption had already begun in the body, but Jesus advanced to the tomb and there wept. After offering up a prayer, he said in a low voice: "*Lazarus, come forth; Lazarus, come forth.*" Lazarus immediately arose, and Jesus commanded that his grave clothes be removed and that he go forth.

## The Transfiguration

Jesus and his disciples had come near Hermon and he had partially made known to them his approaching death. His followers remained afar off, while he took with him Peter, James and John, and descended to a spur of the mountain, where he prayed.





His weary disciples fell asleep. As Jesus prayed, there appeared before him Moses the lawgiver and Elijah the prophet. They talked of the coming death of Christ at Jerusalem. The three sleeping disciples, suddenly awaking, beheld with amazement the vision and fell on their faces. When they arose, it had vanished, and they beheld Jesus alone, who bid them rise and follow him.

## Entry of Jesus into Jerusalem

Word had reached Jerusalem that a Messianic demonstration was about to be made in the city, and great numbers hurried out to meet the procession. At their coming, excitement grew great, and the multitude of men, women and children carried palms, and cried, "Hosanna!" filling the air with shouts that swelled like unto a swift and mighty tide. There were Pharisees in the throng and some of these, shocked by a demonstration which offered Jesus Messianic honors, said to him, "Master, rebuke thy disciples." Whereupon he replied, "*If these shall hold their peace, the stones will cry out.*" Chagrined and defeated, the Pharisees said among themselves, "Behold how ye prevail nothing, lo the world is gone out after him."

## The Last Supper

About the middle of the afternoon, as it is supposed, Jesus and his disciples came into Jerusalem and made their way to the place where the paschal supper had been provided. Judas was in the company, and the twelve took their places around the table, with Judas holding one of the chief seats of honor. During the supper, Jesus, while washing the feet of his disciples, taught them once more the lesson of which their recent contention showed their great need. Rising from the feet washing, Christ resumed his place at the table, and the supper proceeded. As he reseated himself, he said: "*One of you shall betray me.*" The disciples, confounded, asked, "Is it I?" Is it I?" and Judas, turning fully around to Jesus, asked, "Lord, is it I?"

Not long after, as we find recorded in John, the traitor left the table. We also learn from the same authority that remorse, suicide and perdition were the fruits of his treachery.

The prayer of Jesus terminating the festivities, as recorded in the seventeenth chapter of St. John, is one of love and compassion, and was in the form of an after blessing, when they arose from the table and followed Jesus into the garden of Gethsemane.

## The Betrayal of Jesus

During the afternoon of Thursday of the Passion week, Jesus and his disciples made their way to the supper room, where, rising from the feet washing, they resumed their places at the table. Too troubled at length to conceal his anguish, Jesus said, "*One of you shall betray me.*" Surprised and confounded each one inquired, "Lord is it I?" Shortly after, Judas Iscariot received the thirty pieces of silver to betray his Master. The next day Jesus went away and prayed, taking with him Peter, James and John, who, while watching, fell asleep, leaving Jesus in prayer apart from the others.

Judas then strode up to Jesus and kissed him. This was the signal of identification. Malchus, a servant of the high priest, notified the Roman soldiers, who immediately arrested Jesus. Meekly leading the way and followed by his disciples, he was taken to the palace of Annas, ex-high priest and father-in-law of Caiaphas, the high priest then in office.

## Christ Before the Two High Priests

Christ was taken before Annas and Caiaphas, the high priests then in office. Though nothing could be done legally for his condemnation at this meeting, various charges were made by many witnesses, who, for malice or pay, sought to destroy him. Christ stood lowly and meek before the priests, who mocked him and listened with interest to the false testimony. Then Caiaphas turning to Jesus adjured him to solemnly answer whether he was the Messiah. Every eye was turned on the prisoner as he answered, "*I am.*" This was enough. Then followed a scandalous scene, when he was hurried away for condemnation before Pilate.

## Christ Before King Herod

Jesus was sent to Herod, who just at this time was at Jerusalem to attend the feast. Herod was Tetrarch of Galilee, in which province was Nazareth, the early home of Jesus, and the idea may have been to honor Herod with the personal condemnation of Christ. This attention from Pilate, with whom some time previously we learn that he had quarreled, pleased Herod, and he ordered Jesus brought before him. He had heard much of the miracles and teachings of this carpenter's son, and now he would put them to the test. He seated himself in regal splendor upon the judicial throne, and Christ was brought before him. Meek and submissive the prisoner stood, as they reviled and mocked him, and Herod, who, like many others, believed Christ to be guilty of mockery, he was sent back to Pilate.

## Christ Before Pilate

Early in the morning the Sanhedrin met, but not having the authority to condemn him, they put the case in the hands of the Roman emperor. When they brought Jesus before Pilate, they said: "We find this man perverting our nation and forbidding to give tribute to Cæsar, and saying that he himself is Christ, a king. Pilate disliked the Jewish leaders, and he was reluctant, through the pleading of his wife, to condemn Jesus; but he was met with such a storm of demands, accusations and threats that he did so, saying: "I am innocent of the blood of this righteous man; see ye to it!" Upon this they jeered Jesus, wrapped him in gay robes, placed a crown of thorns upon his head and cried, "Behold the man!" They shouted, "Crucify him." And they dragged him forth from the presence of Pilate to the place of crucifixion.

## Carrying the Cross

On the way to Calvary, Simon of Cyrene bore the cross of Jesus, who, weak from recent labors, sufferings and loss of blood, could scarcely carry himself to the place of execution; and yet only five days before he had triumphantly entered Jerusalem, followed by thousands who hailed him with royal honors and joyous shouts of hosanna.







## The Crucifixion

At Calvary the rude cross was placed upon the ground and the body of Jesus stretched out upon it. Instantly he was nailed to the rough planks, and the cross with its suffering burden was rapidly raised to its place. The torture of the nails piercing hands and feet was excruciating, and Jesus cried out: "*Father, forgive them, for they know not what they do.*" Six other times he spoke before he died; and to the two thieves who were writhing at each side of him, and who repented and called upon the name of Jesus, he said: "*Verily I say unto you, to-day shalt thou be with me in paradise.*" At three o'clock he cried: "*My God, my God, why hast thou forsaken me?*" Shortly after, he cried: "*Father, into thy hands I commend my spirit,*" and the end came.

## Taking Down the Body of Jesus

From noon until three o'clock the earth had been shrouded in darkness, and at his death all Jerusalem was shaken by an earthquake so severe that the rocks were rent asunder. That night, Joseph of Arimathea, aided by Nicodemus, having obtained permission to bury the body, came and took it down from the cross. Reverently they removed the crown of thorns and tenderly they bore the mutilated body of our Saviour from the spot, and wrapped it in fine linen. Mary had remained at the cross since the cruel crucifixion, and now with Martha and Mary Magdalene she followed the sad cortege to the tomb.

## Placing Jesus in the Tomb

Near to the place of crucifixion there had been carved from a solid rock a tomb where Joseph and Nicodemus had specially arranged to lay the body of Jesus. Followed by Mary, Martha and Mary Magdalene, they bore the corpse to the tomb.

As they carried the body inside the sepulchre, Mary fell fainting at the feet of her beloved companions. The great stone was rolled before the door of the tomb, after which the official seal of Rome was placed upon it by the Jews, who feared that the disciples would steal the body and then declare that Jesus had risen from the dead, as he had foretold that he would do.

## The Resurrection

When Joseph and Nicodemus laid Jesus in the tomb, they did not expect that he would rise from the dead. When Mary Magdalene therefore visited the tomb and discovered that the great stone had been rolled away and that the sepulchre was empty, she called to Peter and John, who straightway came and who also found the tomb empty. As Mary stood weeping, believing that the body of Jesus had been carried away, she saw before her a man whom she supposed to be the gardener. "Woman," said he, "why weepest thou?" "Sir," she answered, "if thou hast borne him hence, tell me where thou has laid him." Simultaneously she recognized in him her Lord who had spoken. "Raboni," she cried, and fell down before Jesus.

## The Ascension

For forty days after his resurrection Jesus remained on the earth and then ascended to heaven and sat at the right hand of his Father. During these forty days he showed himself alive to many persons. At his last appearance to his disciples he led them out to Mount Olivet, to a point over against Bethany. There he stopped, and they all gathered round about him. Every ear was hearkened to his words as he spent the last moments with them in earnest conversation. Stretching forth his hands, he blessed them as there appeared in their midst two men clad in white apparel. While yet blessing his disciples, he arose from out of their sight, as a low voice was heard saying: "Ye men of Galilcee, why stand ye looking unto heaven? This Jesus which was received up from you into heaven shall so come in like manner as ye beheld him going into heaven."







**[THE FOLLOWING DESCRIPTION OF EACH SUBJECT SHOULD BE COMMITTED TO MEMORY AND RECITED IN THE DARK WHILE MOVING PICTURES ARE BEING EXHIBITED.]**

1. THE ANNUNCIATION—In this Film Mary is seen seated at a rough table in deep meditation. The angel appears at her side, coming slowly over with outstretched arms and announcing that she had "found favor with God" and that she should give birth to a son whom she should name "Jesus." After blessing Mary, the angel, with outstretched wings, slowly departs and Mary disappears within her humble residence.

2. SHEPHERDS WATCHING THEIR FLOCKS BY NIGHT—This scene represents the plains near the city and opens with the shepherds guarding their flocks, as the youthful David did a thousand years before. Suddenly the angel appears by their side. Alarmed, they stand silent. The angel bids them dismiss their fears, telling them that the Messiah is born, and of the sign by which they shall recognize him. Suddenly a throng of celestial beings are grouped near by. Slowly the group withdraws and the shepherds, guided by a star in the east, start for Bethlehem as the scene closes.

3. THE BIRTH OF CHRIST—Joseph and Mary are here seen at the rude manger within the stable. By their side stands the faithful ass. Mary is shown seated with the new-born babe, wrapped in swaddling clothes, in her arms. The three wise men from the East appear worshiping the infant Jesus and offering gifts.

4. FLIGHT INTO EGYPT—Here we observe Joseph hurrying from the dominions of Herod while Jesus was still a babe, seeking refuge in Egypt, where fully a million of Jews then found a home. It will be noticed that as Mary, carrying the child Jesus, seats herself upon a rock, on the roadside, a vision of peaceful surroundings is manifest. As the vision disappears, Joseph is seen leading the way with the ass, pointing forward as they renew their journey.

5. MASSACRE OF THE INNOCENTS—Herod's terrible vengeance is here shown. This particular scene shows a large number of people who had gathered together, outside of Bethlehem, hoping to flee from the wrath of the wicked king. In the foreground are seen mothers with their babes as the soldiers enter with drawn swords. One poor woman whose infant is slaughtered before her face, as though petrified, stands bewildered. As the cruel soldiers advance, they are all seen hurriedly escaping from the spot.

6. CHRIST IN THE CARPENTER SHOP—Joseph is here seen at work, when Mary slowly comes down the side path leading to the exterior workshop. As she sits, unnoticed by Joseph, the child Jesus, then twelve years old, lightly follows after her, carrying a small cross which he drops and kneels at her feet. As she caresses him, Joseph turns and takes the child up and affectionately kisses him. Mary and Jesus depart, and shortly after Joseph lays aside his implements and follows them.

7. BAPTISM OF JESUS—In this scene John the Baptist, a strong, stern man, rugged in character and rude in dress, stands apart from the river Jordan, surrounded by numerous people. Christ appears in the distance and walks solemnly to John. John does not recognize Jesus at first. They walk together to the water. Jesus is buried in baptism. Then there appears a recognition of Jesus. John falls upon his face before him, and the throng do likewise. Jesus then comes up out of the water, and as all bow before him, he prays, fervently, as the scene closes.

8. HERODIAS PLEADS FOR JOHN THE BAPTIST'S HEAD—SALOME'S DANCE BEFORE HEROD—DEATH OF JOHN THE BAPTIST—Salome, the beautiful daughter of Herodias, is here seen dancing before King Herod. At the right stands Herodias, who has sworn to achieve the death of John the Baptist for his rebuke of her incestuous marriage to Herod Antipas. The drunken monarch offers her whatsoever she may request. Her mother is seen instructing her to ask for the head of John the Baptist brought in on a charger. The slave is seen bringing in the ghastly head of John, which Salome passes to her mother, who seizes it with delight and hideously laughs over the gory trophy.

9. CHRIST TEMPTED BY THE DEVIL—Jesus is shown here on the mount, where, having gone to fast and pray, he appears, at the beginning of the scene, in prayer. Satan appears and with a diabolical look asks Jesus to fall down and worship him. Christ points upwards, then turns to Satan and motions him to get hence. An animated dialogue ensues and Jesus triumphs over Satan, who turns and skulks away.

10. CHRIST AND DISCIPLES PLUCKING CORN—This picture shows the disciples in the midst of a large field of corn, each of whom is plucking and eating. The animation is perfect, and the movement of each of the disciples is shown in true representation. Jesus is seen to enter the field. He crosses in front of the disciples and raises both arms to heaven, which is seen in the foreground, making a most striking tableau.

11. CHRIST CALLING ZACCHEUS FROM THE TREE—In this scene the multitude is watching Christ, who appears, with his disciples, on the road to Jericho. Zaccheus, a very small man, tries to look over the heads of the people, and finding it impossible, climbs into the branches of a tree. Christ sees him and asks him to come down. Zaccheus does so and crosses to Jesus. After the animated dialogue between Christ and Zaccheus, Jesus takes his arm and, followed by the disciples, passes on.

12. CHRIST FEEDING THE MULTITUDE—In this scene a great throng of people—men, women and children—is discovered seated upon a plain. Christ comes from the far end of the scene, passing through the multitude as all reverentially rise. The disciples bring out five loaves and two fishes. Christ motions all to be seated. Then, blessing the food, he sends the disciples among the multitude, and all eat. The scene closes with the disciples gathering up the remains in large baskets.

13. SUFFER LITTLE CHILDREN TO COME UNTO ME—A large multitude is here shown as Jesus and his disciples pass by. In the foreground of the scene are numerous women and children, and as Christ passes them he halts and takes the little ones up and blesses them. As Jesus passes from the scene, the multitude is shown following him with animated reverence, showing the entire multitude in motion.

14. CHRIST HEALING THE SICK—As Christ comes upon this scene, he is surrounded with a large multitude of people. There appears before him a man hobbling upon a crutch. He appeals to Jesus, who at once blesses him, and the man throws away his crutch. Immediately there comes to Jesus a blind man. Christ reaches down, takes a bit of earth, spits upon it, and places it upon the man's eyes. Animated dialogue ensues, and the man, seeing, walks away.

15. RAISING OF LAZARUS—The tomb of Lazarus is seen here, with Martha and Mary Magdalene, surrounded by relatives and friends, who are mourning the death of Lazarus. The group is apart from the sepulchre as Jesus and his disciples are seen passing by. Mary and Martha, with animated dialogue, beseech Jesus to restore Lazarus to life. Christ is seen crossing to the tomb, and by a motion to two of the disciples, the sepulchre is opened and Jesus bids Lazarus to "come forth." Lazarus is seen to rise up from the tomb and come forth in his winding sheet.

16. THE TRANSFIGURATION—This picture is wonderfully lifelike. Christ is seen coming upon the mount with Peter, James and John, who lie down as Christ engages in prayer. The vision of Moses and Elijah is seen as the disciples awake. They fall upon their faces as the vision disappears. Christ lays his hands upon them and they go off, followed by the other disciples who are apart from Jesus and likewise resting upon the earth.

17. THE MESSIAH'S ENTRY INTO JERUSALEM—Christ is here seen entering into Jerusalem. As he rides between the files of soldiers guarding the city entrance, he is followed by his disciples and a multitude of people of all ages, who are waving palms and crying, "Hosanna." Passing under one of the great archways leading to the city, where a Messianic demonstration was about to be made, a large number of people have joined the procession now seen passing on toward the scene of action.

18. THE LAST SUPPER—Christ is here seen at the table, with the disciples seated right and left. Before continuing with the supper, Christ washes the feet of his disciples. Rising from feet washing, he resumes his place at the table and the supper proceeds. The animation throughout this picture is symbolical and the effect is particularly sublime.





19. JUDAS' BETRAYAL AND THE MESSIAH'S ARREST—Christ is here seen in the foreground with his disciples apart from him, excepting three who lie upon the ground near him as he prays. Judas is seen to look about among the trees and then stride forward and kiss Jesus. Malchus, at the head of a guard of soldiers, orders two of them to advance. Jesus is seized. He surrenders and is dragged away, followed by his disciples.

20. CHRIST BEFORE THE TWO HIGH PRIESTS—Caiaphas, the high priest then in office, and a fellow priest are here seen in animated dialogue as Jesus is led before them for condemnation. The rabble beseech the high priests to condemn Jesus, who stands meek and lowly. The priests are seen to order Jesus taken before Pilate. A scene of disgraceful conduct toward Jesus here ensues and Christ is dragged off before Pilate.

21. CHRIST BEFORE KING HEROD—In this picture you see a servant of Herod approach his throne, and after some conversation Herod orders Christ to be brought before him. His accusers give evidence, and on the strength of this Christ is ordered to appear before Pilate.

22. CHRIST BEFORE PILATE AND THE CONDEMNATION—Pilate is seen here, as the picture opens, seated upon his throne. Christ, still in the hands of the infuriated mob, is dragged before this hater of the Jewish leaders, who would, if possible, release him. The action here shows that Pilate unwillingly sentences Jesus. He washes his hands, saying: "I am innocent of the blood of this righteous man; see ye to it!" The populace then revile Jesus, crown him with thorns and array him in "gorgeous apparel." He is dragged off for the crucifixion.

23. CARRYING THE CROSS—This scene exhibits the infuriated cortege on the way to the place of crucifixion. Simon of Cyrene, who has assisted Jesus in bearing the cross, is compelled to leave the entire burden to Christ. Jesus, weary and suffering from loss of blood, staggers and falls under the burden. He is rudely reviled by the excited Jews and is seized and laid upon the cross, where he is nailed, hands and feet, to the rough timber, ready to raise it in crucifixion.

24. THE CRUCIFIXION—The cross has been raised, and in this scene Christ is discovered between the other two crosses, upon which are hanging the two thieves who were placed there before the Saviour had arrived. Jesus is seen writhing in agony as the cruel soldiers pierce his side with spears, and place the sponge filled with hyssop to his mouth. In the end the revilers are startled with the cry: "My God, my God! why hast thou forsaken me?" Then, with a look of forgiveness, he said, "It is finished," and the end came.

25. TAKING DOWN FROM THE CROSS—This is a very effective scene. The opening shows Jesus as he hangs to the cross in death. Mary, the mother of Jesus, and Mary Magdalene are discovered weeping at the foot of the cross. Joseph of Arimathea and Nicodemus, who have obtained permission to inter the remains, are seen to enter and take down the body of Jesus and carefully wrap it in a white sheet for burial. The rough crown of thorns is taken from the head and the two women kneel and weep as the cortege prepares to depart.

26. PLACING JESUS IN THE TOMB—At the opening of this scene, the tomb is discovered, and immediately there enters Nicodemus followed by Joseph and the mourning women. The men are carefully carrying the body of our Saviour, and, as they enter the tomb, Mary, the mother of Jesus, faints and falls in the arms of Mary Magdalene. Joseph and Nicodemus, having placed him inside the tomb, are seen coming out, and immediately the great stone is rolled before the sepulchre, and, weeping, they depart, leaving him therein.

27. THE RESURRECTION—The tomb is here seen as with the great stone rolled away. Outside are two soldiers who have been guarding the body of Jesus. Near the door stand two angels, with outstretched wings, invisible to the guards. Mary Magdalene is seen approaching the tomb. She discovers that the body of Jesus has been carried away and beckons to Peter and John, who come to the tomb and stand looking therein. The angels disappear, and Mary sees Jesus standing by and mistakes him for the gardener. Christ is recognized, and they all fall upon their faces and worship him.

28. THE ASCENSION—Jesus is seen leading his disciples out to Mount Olivet, over against Bethany. There he stops. The disciples gather about him. Every ear is listening, every eye is on him. Stretching forth his hands, he blesses these whom he has loved unto the end, and while he is blessing them, he rises slowly from the earth, and a cloud receives him out of their sight. As he disappears, there stand beside them two men, clothed in white, and a loud voice cries: "Amen. Come, Lord Jesus."

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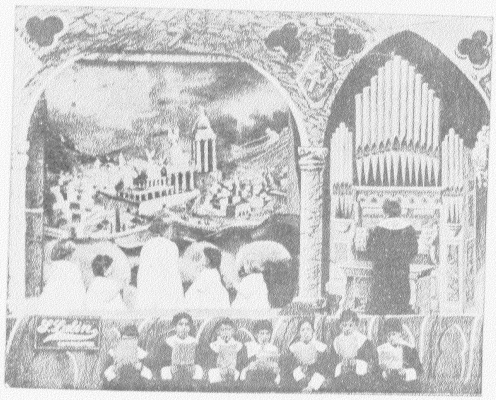

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